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By Henry Gifford

He resembled our own Whittierism like the Russell, who was an independence for the sake of independence. "Gymnasium," "words such as 'profit,' 'career' and 'omitting' scarcely came into their vocabulary." Thus, when the gendarmes broke their agreement with the students, and the trouble at the university, Blink's grandfather assigned the rectors without regard to the financial penalties. The Bektovs, a household filled with women who wrote and translated, and reverence for literature. From them Blok learnt that conception of the "true Russian writer" so crucial to the later stages of his career. Initially, he shared other beliefs, but later he was struck when he read about, owing much to Professor Bekov.

dependence on her and Lyubov was absolute. To have them close by (though later his wife denied him this), and to have Shakhmatov as a source of emotional repair, enabled him to face the solitude of his calling.

There are many parallels in the progress with that of Yeats (fifties years older); emergence from a sheltered middle world (Bedford Park, Shaktimovton); the shock of a "rough" school (for Bink the malice gymnasium near his father's barracks which looked across the river to an industrial region); the early verse, incantatory and imbued with mysticism; and then, with an awakening to the political situation in their country, the mature work, when the personal life is caught up in civic passion and prophecy. The Yeats

before the "mystic summer" of 1901, when all that was essential in the verses about the Most Beautiful Lady came to him, merely confirmed his own intuitions. Their images and rhythm were already familiar to him from Fet, Solov'ev, and other poetry.

SN When Blok met Audrey Bely at the beginning of 1904 (after a year's exalted correspondence) he was more independent than Blok's earlier Symbolist friends the Merezhkovskys, would find their liking. Bely and Sergey Solovyev (the philosopher's nephew at Blok's cousin) threw themselves into the cult of the Beautiful Lady in a way embarrassing to Lyubov and irksome to Blok. Despite the closeness between Bely and himself—particularly in June 1905 when their premarital union

Any relationship with that brilliant and erratic meteor of the Russian avant-garde, with that flamboyant and peripatetic Blok, who turned from metaphysics, romanticism, irony, a patient Istorom, through intent all the while not to be absorbed into Blok's system, The Mersad, the Dm, and his wife Zinaida Hipius— with the same resistance from his So did Vyacheslav Ivanov, soon provide in his "Tower" on Nevsky an syria and school for the Symbolists, Bryusov, for the young Blok, was mas for long. From the beginning Blok was responsible to own talent. In the completeness his dedication, the assiduity of poetic thinking, he anticipated Mandelstom and Tsvetayeva, intellectual endeavor, and, shining in poetry, was, like his, a mixture and passionate.

Block's devotion to the Beauty Lady had been troubled by a mocking side of his nature. "Doubtless," and "severe" a poet described it in a poem of 1902 on the theme of the "double," a counterpart to the dreamer's state of grace, soon makes heard. "Heve you really taken account," he would eventually demand of Bely, "that perdition?"

Hence the interest Block had in the "demonism" of his whose own life had been so p sely destructive and the

akinsky ne zastoyat
 bel'. The impulse to outrage be-
 Bloks's "Bolshevik Ideals" even
 in "crust Bar Pymen cells quite
 "crust Bar Pymen cells quite
 yet Booth, staged by Meyerhold
 1906. The poem "To the Ma-
 prefacing his Third and
 volume, is tormented in its re-
 liction of the duality in his
 Which good or evil, man
 could not be grieved, man
 brought to him the message
 tain patience; she told of
 commandments exorcised,
 happiness profaned.

Viktor Zhirmunsky, in a
 at the

perspective essay written
as indicating "a religious
of exceptional acuteness
references to the "curse
Moise's heavy reminder
"the Russian's despair
their beauty is a terrible
appalling thing," and the
the Madonna, "and you
the God of Sodom."
poet, out was in his
needs "a maximally
A Western reader
Complacent attitude
Christian faith, will want
pure. Blok then
those alike in the
their suffering, as Eliot
Baudelaire:
He had the pride of
who felt in himself
genius and greatness
genius, he had nei
patience nor the inclin

himself continued to be convinced by Vladimir Mayakovsky and others. But he was not a poet, and he was not a poet's lover. Blok just

I also are listed all German language books published in Germany, Austria and Switzerland - and in print.

**Grenoble Public
Reference Library**
General catalogue of printed
books up to 1900

KGS 100/line (1980-1981);
\$124.16/line (1982-1983); 24 volume set;
one publication subscription price \$490.

The reproduction of this remarkable catalogue (largely manuscript) is an important undertaking, safeguarding, as it does, a significant aspect of the French cultural heritage.

The library of Grenoble, moreover, is of paramount historical interest (initially bought by public subscription in 1772 from the Bishop of Grenoble) and rich in rare items - not least the first piece of printing in many French provincial towns.

**The Gustav Freytag
collection of
pamphlets**

The catalogue by Paul Hohenemser of this singular collection of ephemeral writings from the fifteenth to the seventeenth centuries, has been reduced from about a quarter million pages to about 750 microfiche in four sections. The pamphlets also were collected in the mid-nineteenth century by Gustav Freytag.

The emphasis of the collection is on the sixteenth century. Erasmus and then in the seventeenth, the Thirty Years

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eer
ance
own

W. H. Auden

Mr Osborne has gathered the impression that Rupert Doorn, the leader of the Group Theatre, was merely a bully with "obly and pre-tentious ideas about the theatre". As is how Doorn's ideas and character affected Auden's collaboration with him and with the Group becomes obvious. But if readers are left with the impression that the collaboration had no real content, that is merely the result of Mr Osborne's unfamiliarity with this part of his subject. Had he investi-

Harvard search for to fund the names of those who, Ilko Murrill, really were "gathered around" Doane and who immersed themselves in the training and productions of the Grand Theatre.

The Grand Theatre was quite specifically not founded to produce new plays. Its first aim was to form an ensemble playing in many styles, and Medwall, Shakespeare, Vaubrough, Goldoni and Ibsen were this among the dramatists whose work was to be performed. Doane's programme was to produce plays that were

were published, except for the best-sellers. Or doane suggested that while he cannot afford "philanthropy" of stocking high priced books, publishers should somehow afford the philanthropy of putting out books at a loss—perhaps an, far how long does it take to get a book published? Doane's business plan to sell review copies of 2 books?

TONY HALL

Gordon Fraser, The Gaster Fraser Gallery, 1641, East

Book Prices

Sir,—That book prices should periodically furnish a topic for your columns is hardly surprising. That a bookseller should seem, as Kerling-Nicholson does (Letters, March 7), to accuse a publisher of capricious pricing policy is not only surprising, but lamentable.

No publisher puts on to a book a price that he cannot justify, or

were published except guarantee
 best-sellers? Or does he suggest
 that, while he cannot afford
 "philanthropy" of stocking high-
 priced books, publishers should
 somehow afford the philanthropy
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 on, far how long does he calculate
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'The State of the Language'

consensus of the (presumably) noted
sexual majority. The word "ba
is a case in point. As Zupit
noted, in on opinion followed
the majority of etymologists, t

Among this v

But it is not a book laden
theories and jargon to frighten

ing in and the "general rule should be acquainted with way to bridge the gap be

chairs referred to in Susan
nedy's review of Susan C
Looking for Work (Febr
as "inevitably) from the
della's fourth floor" would

T. P. MATTHEWSON is Deputy
of the Shakespeare Institute
University of Birmingham
SOLLACK, MIRENDA is
Scholar at Brasenose
Oxford.
JOHN MOLES' collections
include *Fram the Howes*
1979.

ious in disposition. There is much the Church can learn, they say, from the "insights" of contemporary

vancing the cause of humanity. Yet despite this parade of openness, the leaders of the Church of England

The text was actually written by Robert Towler. The research upon which it rests was a joint enterprise with A. P. M. Coxon. Dr. Towler is

The raising
By E. S. Turner
CONSTANTINE FITZGIBRON,
Drink
201pp. Granda. £6.95.
0 246 10966 1.

everything being true after all. By "sociology", however, they really mean social criticism. It is, for

The work of Dr Fowler and Professor Caxon, on the other hand, is

Church and in society, the underlying trends have not. The picture which emerges ought to send a chill down the purple spines of the episcopate. Many of the ordinatio-

of glasses

of Alchemical Annunimus, by "spiritual hot flesh" and a "unimaginable ecstasy; rather was it caused by a doctor's blunt warning of how little time he had left to live if he walked out on his group therapy. Though there was no hot flesh, he regained his faith in God.

Drink is not an autobiographical

like prayer—and those whom they call "antipruritan". The

quite keen on music and the arts." The anticipations are those who emphasize the "social con-

lie. This will not be because of the truth of their "insights", however, but because the continued decline of institutional religion will have left

sketch designed to show the drinking pressures on the lives of Bahitt. For an already shut hand there are rather many appendices they deal with drunken driving surveys in America, the effect of drink on faetuses, an Irish-compiled table of the hardest-drinking nations and the drink problems of Red Indians.

for ~~the~~ your
Particulars

small gratitude

graph manuscript by Patrick Brauwel Brontë. The whole manuscript is the last of ten absorbing lots of important letters and other autograph works

Whether heredity affects addiction is very much open to debate; certainly, Mr FitzGibbon is inclined to attribute his "addictive qualities" to his father. Like many others, he cannot identify the point at which he crossed the barrier from social drinking to badly dependence. To explain the "personality

which God has be-

received in return -

—and I insist that all shall be saved. . . . Fanny, just reach me the muddler.

worried by the juvenile swilling of today. The cult of "manliness" and the "regular guy" can be perilous. In the First World War Britain had a "no frothing" order to curb consumption and many have wished there were some way of outlawing for good the tyranny of "Whose round is it?" Instead, we

[illegible]

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Collier Macmillan

It may seem unnecessary to take Mr. Osbourne up on such a small matter as his reference to the "opening" of *On the Frontier* at the Globe Theatre; and it would be if he were not so quick to draw

Robert
want to
means of
is short-
Weiss's
follows

SARAH WINTLE is Lecturer at University College, Dame FRANCES YATES' book *The Occult Philosophy of The Elizabethan Age* was

most sensational in the genre; he did not have to be hunted by strong men with nets in the grounds of institutions. His reclamation did not come about, like that of the founder

told here, but were restored to the Trade in 1973). Other chapters treat of the nature and supposed causes of alcoholism and the theories of treatment. Somewhat oddly, Chapter 9 takes the form of a florid

According to this theory an alcoholic is an alcoholic from birth "and remains so until his death, though he may never take a drink in his life". In which case, how do they know he was an alcoholic?

pollination, rootstocks, seed sowing, division cuttings, layering, budding, grafting, pruning and training. Preparation and soil types, planting, harvesting and storing are also dealt with and the section includes a

the more common fruits with recipes while Part 4 lists some less common fruits including the Canihel's Tomato, the Woulhl, the Hottentot fig and the Kel Apple also known as the Limkololo.

h s- n- ne a,

This is a chapter from Performance and Politics in Popular Drama: Aspects of Popular Entertainment in Theatre, Film and Television 1800-1978, edited by David Bradby, Louis James and Bernard Sharratt, to be published later this month by Cambridge University Press.

proverbial and folk lore, and tracing literary allusion.

They are ingeniously related to the rest of the Grieson edition and cannot fail to add a dimension to its value. The which follows it, excellently tried, with subjects from Aristotle and Archery to Wallace and the "Gleaner," are identified by valuable bibliographical notes, and queries for them are arranged chronologically to remedy the effect of misplacements in the text; families are well differentiated; particular mercy has been shown to the "Gleaner," and the Scott group (Abbotsford to Wolf) have been covered. It is an exemplary piece of work.

There has been some talk viewed or supplementary editor of Scott's letters, and Dr Chisbon writes in his preface to the volume, that the National Library of London has undertaken any work will inevitably take a time to plan and complete; and then—and beyond—the Catalogue Index will have a preliminary reference index—no general reference index—and the edition of the son. Edition itself.

Geoffrey Muir

He is still curiously difficult to write about, though apparently demanding a literary sensibility as cunning and elusive as his own. Marvell absorbed poems rather as he absorbed the world, and he absorbed the world he learned more from its reading of Plutarch than other men do from the whole British Museum. So there is often an information about the world which is not the wrong of the necessary facts about poetic possibilities or say views of nature, but for much that if it is not to drown the poems, or make them seem peculiarly prosaic, it must be taken as a means to be witty games with genres: imitations of poetic voices which none the less isolate for Marvell, any obsession. He saw life clearly and through generalizing and speculated.

The way Michel Cruse sets about his difficult task is to divide the devoted as isolated chapter to the life, and then to write the poems in full, commenting as he goes. Each poem gets a section to itself, and the poems are then taken up, broken up, odd groups of stanzas alternating with lengthy comment. The order is purely chronological rather than thematic, thus

the first part of the book is firmly fixed, with Sidney Aronson, the Marxist (there is a superficiality to the second line of the question on page 14) and Bacon powerfully in his place for powerfully in his place, blurred boundaries between the concrete sense, "the intellectual weakness" of Images, and their misallocations. Dame, happens with Lancelot Aronson, whose "colloquial" comments are not so very novel, and the contrast appears with Dekker in a very clear and commonsensical fashion, and Browne and Johnson led in the erosion of the three. We are told that the three are chiefly on a limited and somewhat arbitrary ground partly at the students, and that "Art is not a technique achievement, but a controlled exploitation of technique by the individual talent." The top: "The cryptic argument" is a metaphor is on hypothesis "Dr. Brown will have much more to say, and will say it well.

set of inner-contents. And, though for Ascham is recalled in language which is somewhat less insistent than this does not predict the vivid and innovative naturalistic description (another modern trait). But it does mean that we can write expressionistically without the British poet's embitterment: jokes and loud-sounding reactions are all true, and the result is writing that bears no relation to the typical "cool" poetry of the British, poem, which tends to be a set of kennings for some thing "perceived", a revolt around a melancholy moral. It parodies, and the difficulty deciding how to read an Ascham poem, are part of a straining at

Although Allison was friendly with both Keyes and Heath-Stubbs, it is not likely that he agreed with the view expressed in the foreword written by Keyes to *Eight Oxford poets*: "We are all . . . Romantic writers . . . and we have, on the whole, little sympathy with the Audenian school of poets". This

became friends) ends:
But when the vapour in its counties
Encircles every wood, remember
Flamebearded furlous and ingenuo
Who meant the opposite of what
each mean historian knows.

force and skill. Thoro was, almost inevitably, mora promise than performance. Yet potentially he was the most interesting among his Oxford poets of his generation, and several of the poems ha left ("The Brass Horse", "Love's Milanese" and "A Funeral Oration" among them) demand a place in any anthology of the 1940s.

...the

Room for enchantment

By Anthony Giddens

ERNEST GELLNER:
Spectacles and Predicaments
Essays in Social Theory
385pp. Cambridge University Press.
£15.
H 521 22486 1

This book is strictly for committed Gellnerians. It is the fourth volume of Ernest Gellner's essays to appear, and reading it I did not find a great deal that is novel if one is already fairly familiar with his other works. *Spectacles and Predicaments* consists of nineteen essays, all written over the past few years. Most are polemical pieces; about half are the nature of extended book reviews. They are all, I suppose, in some sense about predicaments: predicaments of modern philosophy, and predicaments of modern society. Professor Gellner views these through well-polished spectacles, and describes what he sees on the face of it, to be rather remarkable plainness. They include, among other things, a vision of the Absolutism in Bruegel (a review of Charles Taylor on Hegel), a glimpse of the Fragmentist (a discussion of Quilley), and a full frontal view of a Justified Edinburgh Sinner (a review of Tim Nease on "non-naturalism" in Britain). A variety of other subjects and topics also appear: there is even one which bears the subtitle, "The Importance of Being Earnest". But the essays fall roughly into two groups. About two-thirds of them are critical discussions of works on philosophy; the remaining third of the book is concentrated upon problems of sociology and politics.

The more philosophical essays cover a whole range of personalities and schools of thought, and although many compel the author's wholehearted admiration, some treat much more charitably than others. He has a good deal of sympathy for pragmatism, for example, and a certain respect for Louis Wittgenstein's critique of the social sciences, mainly because of its thorough-going character. He has very little regard for Paul Feyerabend's "anarchist" philosophy of science, both of which he associates with "the Californian way of sub-

jectivity", all surf-boards and beads. Like Popper, who is said to be both "the most influential modern critic of Hegel" and "the most influential recent critic of Marx", Gellner reserves some of his fiercest strictures for Hegel and Marx, or those who claim to see something of value in their ideas. The Owl of Minerva comes in for a lot of flak, and while Gellner will have no truck with Hegel's philosophy ("The stuff simply is not true"), as a social thinker even Hegel he thinks superior to Marx. He finds quite a lot to admire in Marx's study of regional nationalisms, but goes to some pains to point out that his insights are achieved in spite of his professed Marxism, and certainly do not owe anything to it. In the end, Gellner gives up in some bewilderment: "What puzzles me is why he should think this theory compatible with Marxism, of any kind".

I derived much more profit and pleasure from the essays where Gellner is more kindly disposed towards the objects of his discussion than from those where he is bent upon wholesale slaughter. The most interesting, in my view, are his analyses of pragmatism, and among the most sound and interesting in the book because, although critical, Gellner takes pragmatism as a form of philosophy worthy of serious consideration. Hence he concentrates his attention upon the substance of some of the philosophical claims made by Quine and the traditions from which Quine draws.

Gellner is never dull, and is fond of the *bon mot*. All the essays therefore make lively reading. But where he is entirely out of accord with the views he is concerned to discuss, he is prone to caricature them; and then, not surprisingly, they are rather easily put to the sword. One of the weakest essays of all, in my opinion, is that dealing with Gellner's writings, as Gellner is quick to point out, are in large part written off as an excuse for privileging little more than a parody of what Gellner has to say.

Gellner's philosophical views—largely left implicit in this volume—mesh closely with his interpretations of contemporary social change. Modern thought, he argues, confronts two partly opposed imperatives, a demand for Validation and a need for Enchantment. That is to say, in a largely secular world we search for modes of justifying the

advisable to retreat, against Zijderveld's advice, to a more pragmatic linguistic ends, and thus to suggest that a cliché is a communicative formula whose social function is no longer directly determined by its literal sense. A linguistic definition need not supersede a sociological one, but it may help to prevent critics such as Zijderveld from drawing flimsily supported and clichéd conclusions about the anomie of twentieth-century life. His distinction between traditional and modern religion, and his modernity, is moreover, open to question. For if traditional institutions forsook the rise of alienation and decay, then we must admit that the folk wisdom attaching to religious, communal and familial discourse is more often than not deposited with us in the form of culturally specific clichés.

Zijderveld's argument is most persuasive, and convincing, when he discusses examples of low-particularity clichés: function in family, education, and he does well to note that the question of modernity is not a question of a certain sense regressivity. On Nathan's view it is logically necessary that if you are radically and essentially assured that p, then you are also radically assured that not-p. But this is not the case, for the truth of the further proposition that you believe to be evidence for p, but also of the proposition that this further proposition is evidence for p. Nathan then argues that since regress to a self-evident proposition is impossible in many cases an infinite regress of regress may be called for, and so in such cases radical assurance is not possible. The regress procedure here is not discussed.

Nathan does not suppose that radical assurance is something that people actually aim for in ordinary daily investigations or even in scientific ones. But he does think that people are liable, when reflecting on

Seeking the unattainable

By L. Jonathan Cohen

N. M. L. NATHAN:
Experience and Assurance
194pp. Cambridge University Press.
£10.50.
0 521 22517 5

When European philosophy revived in the seventeenth century, after a long decline, it derived much of its new vigour from the stimulus of curiosity about the nature and limits of knowledge. The main point of origin for philosophical reflection was now science, not religion. Hence the elaborate epistemologies of Bacon, Descartes, Locke, Kant, etc. Moreover with this new epistemological movement a certain recurring pattern of sceptical challenge and systematic building response has been evident. Just as Descartes responded to Montaigne, so too Kant was woken from his dogmatic slumbers by Hume. Indeed Pierre Bayle claimed that modern philosophy began with the reintroduction of Sextus Empiricus's or sceptical writings (which were almost unknown in the Middle Ages) into scholarly circulation.

Nor, fortunately, has this dialogue between scepticism and their opponents come to an end. For example, Popper's critique of justificationalism in the philosophy of science, and his insistence that all science is just a kind of guesswork, may be regarded as a sceptical bookend against attempts, in the Vienna Circle and elsewhere, to build systematic and comprehensive foundations for scientific knowledge; and Popper's work has in turn provoked others to explore the construction of a variety of locally updatable inductive logics, which may be less vulnerable to criticism than the global foundationalist enterprises like Carnap's.

N. M. L. Nathan's book should be viewed in the context of this long-standing fruitful tension between epistemological scepticism and its opponents. Nathan is inclined to promote sceptical arguments and epistemologists who are inclined to oppose such arguments. Nathan distinguishes between two kinds of scepticism. The first, he says, is "radical" scepticism, which is the scepticism of the epistemological handbooks. It demonstrates the impossibility of some artificially demanding cognitive concept, and falls to ongoing interest because we can easily see how this scepticism is the artificiality of the proposed standard.

Nathan here seems to ignore the elaborate constructed arguments of Peter Unger in *Ignorance* (Oxford, 1975), or at least he rather over-estimates the ease with which Unger's arguments may be refuted. Nevertheless, the objection to radical scepticism is that it is too radical, that it is too certain, that it is too much that we can be shown to want or need. Its intractability will not excite us. So Nathan's second category of scepticism is more important: it is the scepticism of the handbooks, the scepticism of the handbooks, the scepticism of the handbooks. It is the scepticism of the handbooks, the scepticism of the handbooks, the scepticism of the handbooks.

More specifically, Nathan defines a certain species of justified belief, or power which he thinks that we are often liable to want in vain. He calls it "radical assurance". Three logically necessary conditions for being radically assured of the truth of a proposition are these: that you have assured yourself of its truth by a conscious and deliberate activity of investigation; that you are aware of the nature of this investigation; and that the proposition in question is not a radical assurance. It is a certain sense regressivity.

On Nathan's view it is logically necessary that if you are radically and essentially assured that p, then you are also radically assured that not-p. But this is not the case, for the truth of the further proposition that you believe to be evidence for p, but also of the proposition that this further proposition is evidence for p. Nathan then argues that since regress to a self-evident proposition is impossible in many cases an infinite regress of regress may be called for, and so in such cases radical assurance is not possible. The regress procedure here is not discussed.

Nathan does not suppose that radical assurance is something that people actually aim for in ordinary daily investigations or even in scientific ones. But he does think that people are liable, when reflecting on

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LIBRARIAN, DEPARTMENT OF CULTURE

LIBRARIAN, DEPARTMENT OF CULTURE

Applications are invited for the post of Librarian, Department of Culture, Hereford and Worcester County Council. The successful candidate will be responsible for the development and maintenance of the library, and will be expected to provide a high standard of service to the public. The post is full-time, and the salary is £10,000 per annum. Applications should be sent to the Director of Culture, Herford and Worcester County Council, 1, The Quadrant, Exeter, Devon EX1 1RN. Closing date: 15 March 1980.

OXFORD POLYTECHNIC

LIBRARY ASSISTANT

£3,200 to £3,700 per annum

Applications are invited for the post of Library Assistant for Oxford Polytechnic. The successful candidate will be responsible for the development and maintenance of the library, and will be expected to provide a high standard of service to the public. The post is full-time, and the salary is £10,000 per annum. Applications should be sent to the Director of Culture, Herford and Worcester County Council, 1, The Quadrant, Exeter, Devon EX1 1RN. Closing date: 15 March 1980.

OXFORD POLYTECHNIC

ASSISTANT CATALOGUER

£3,200 to £3,700 per annum

Applications are invited for the post of Assistant Cataloguer for Oxford Polytechnic. The successful candidate will be responsible for the development and maintenance of the library, and will be expected to provide a high standard of service to the public. The post is full-time, and the salary is £10,000 per annum. Applications should be sent to the Director of Culture, Herford and Worcester County Council, 1, The Quadrant, Exeter, Devon EX1 1RN. Closing date: 15 March 1980.

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CITY OF WAKEFIELD METROPOLITAN DISTRICT COUNCIL

EDUCATION DEPARTMENT CASTLEFORD AREA LIBRARY

ASSISTANT LIBRARIAN

Librarians Scale/AP4

(£3,087.25 per annum)

Applications are invited for the post of Assistant Librarian for the City of Wakefield Metropolitan District Council. The successful candidate will be responsible for the development and maintenance of the library, and will be expected to provide a high standard of service to the public. The post is full-time, and the salary is £10,000 per annum. Applications should be sent to the Director of Culture, Herford and Worcester County Council, 1, The Quadrant, Exeter, Devon EX1 1RN. Closing date: 15 March 1980.

Further details and application forms may be obtained from the Education Department, City of Wakefield Metropolitan District Council, 1, The Quadrant, Exeter, Devon EX1 1RN. Closing date: 15 March 1980.

Applications should be sent to the Director of Culture, Herford and Worcester County Council, 1, The Quadrant, Exeter, Devon EX1 1RN. Closing date: 15 March 1980.

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